Emma Guy

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATT. 24: 14.

No. 47, Vol. LXV. Thursday, November 19, 1903. Price One Penny.

THE GENERAL CONFERENCE.

THE LAST SESSION. THE GENERAL AUTHORITIES OF THE CHURCH SUSTAINED.

(Concluded from page 725).

Closing session, 2 p.m. The choir and congregation sang, "How firm a foundation, ye Saints of the Lord." Opening prayer was offered by Elder Joseph E. Taylor. The choir and congregation sang, "Now let us rejoice in the day of salvation."

PRESIDENT JOHN R. WINDER

was the first speaker of this session of the conference. He spoke of the difference between the gathering of the Latter-day Saints and that of such other bodies of people as teach this principle. The one is the result of a spiritual force; the other of a business impulse. He mentioned the matter of tithing as the Saints believe in it, contrasting it with that which other sects teach. He cared not, he declared, if the world accepted every principle of the Gospel. The ordinances performed in the temples are all of an elevating and holy character, and are calculated to make better men and women. He spoke of the work done in Salt Lake Temple, and showed how important it is that the Saints attend to the work for the redemption of their dead. He asked God to bless the Saints everywhere.

PRESIDENT ANTHON H. LUND

was the next speaker. He said that work for the dead as we believe in it, is peculiar to the faith of the Saints. No other people perform ordinances

for the dead, though some sects believe in praying to and for the dead. Moreover, this principle was new to the world when the Prophet Joseph first taught it. The dead are very much more numerous than the living. There are comparatively few who have accepted Christ in this world. Were it not for this principle of vicarious work for the dead, the greater part of the race would perish.

Many have held that such doctrines are blasphemous. But they are not. They are the outburst of divine love. They are the result of the Lord's great care for His creatures. The dead have the Gospel preached to them, and have the opportunity of embracing the truth. It should be remembered that not the body, but the spirit, it is that exercises the functions of thinking and of willing. The spirit uses the body for its purposes in the flesh. The authorized servants of God will therefore, in the spirit world, proclaim the truths of the Gospel, and the spirits will exercise their free agency as men do here. The Savior went to the place of the departed and opened up the work of salvation there. The Apostle Peter mentions specifically the ante-deluvians as among those to whom Christ preached the Gospel to those that were dead.

It follows from this fact of Christ's preaching to the dead, that the dead have the privilege of receiving or rejecting the truth. From this also and the words of Jesus to Nicodemus concerning the law of being "born again," it follows that certain ordinances must be performed by the living in behalf of the dead. It is a glorious expansion of the work of God.

Nor is this doctrine of salvation for the dead a new one. It is new only to this generation. The Apostle Paul understood it, as is evident from the expression of his in the fifteenth chapter of I. Corinthians—"Else what shall they do who are baptized for the dead, if the dead rise not at all?" This is a most glorious doctrine.

President Lund called attention to the charge that the Saints took oaths in the temples that encourage them to overturn the government of the United States. There is nothing true in this charge. On the contrary, every Latter-day Saint is a better citizen by reason of his having been in the temple. There is no oath at all taken in the temple, only covenants. And there is nothing in them that would justify those who make them to be other than patriots toward the government of this great nation.

ELDER JOHN SMITH,

presiding Patriarch of the Church, next addressed the conference. He testified that the Spirit of God had attended those who had spoken at the conference. He had lived to see a great many changes in the conditions of the Saints. He rarely nowadays saw a face that was familiar to him in Kirtland and Nauvoo. He felt it his duty to exhort the people, especially the young people, especially the young men; for there is a great work of the ministry before them. He admonished the young to attend to their duties, whether these pertained or not to religion directly. He prayed God to bless all Israel.

Sister Lottie Owen sang sweetly the song entitled: "Oh dry those tears."

THE GENERAL AUTHORITIES

of the Church were presented by President Joseph F. Smith to be voted upon by the conference, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

As President of the Council of the Twelve Apostles, Francis M. Lyman.

As members of the Council of Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith and George A. Smith.

John Smith, as Presiding Patriarch of the Church.

The counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies, Seymour B. Young, Christian D. Fjeldsted, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

As members of the General Church Board of Education, Joseph F. Smith, Willard Young, Anthon H. Lund, James Sharp, John Nicholson, George H. Brimhall, Rudger Clawson, Joseph M. Tanner and John R. Winder, with Arthur Winter as secretary.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Orson F. Whitney, A. Milton Musser and Brigham H. Roberts, assistant historians.

John Nicholson, as clerk of the conference.

Evan Stephens, as leader and conductor of the Tabernacle choir; Robert T. McEwan, as first counselor and secretary; George C. Smith, as second counselor and treasurer; John J. McClellan, as organist; and all the members of the choir.

RELIEF SOCIETY.

General Officers and General Board of the Relief Society, Bathsheba W. Smith, general president; Annie T. Hyde, first counselor; Ida S. Dusenberry, second counselor; Emmeline B. Wells, general secretary; Clarissa S. Williams, general treasurer.

Board: Jane S. Richards, Sarah J. Cannon, M. Isabella Horne, Romania B. Pratt, Susan Grant, Martha A. Cannon, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Ellis R. Shipp, Julia P. M. Farnsworth, Elizabeth J. Stevenson, Phoebe Young Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Margaret A. Caine.

ADDITIONAL MISSIONARIES.

Harriet Ann Badger, Sophia T. Nuttall, Mary T. Smith, Mary A. C. Lambert, Rebecca E. Little, Elizabeth S. Wilcox, Leila Merrill Allen, Priscilla Smith, Hattie B. Harker.

RELIEF SOCIETY NURSES' CLASS.

Emma A. Empey, Superintendent; Margaret C. Roberts, instructor; Phoebe Young Beattie, corresponding secretary and treasurer.

OFFICERS OF THE DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith general superintendent; George Reynolds, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent.

MEMBERS OF THE BOARD.

Joseph F. Smith, George Reynolds, Joseph M. Tanner, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, George Teasdale, Hugh J. Cannon, Andrew Kimball, John W. Taylor, L. John Nuttall, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace Cummings, Abraham O. Woodruff.

George D. Pyper, general secretary; George Reynolds, general treasurer; William A. Morton, business manager.

Joseph F. Smith, editor *Juvenile Instructor;* George Reynolds, Joseph M. Tanner, assistant editors; George D. Pyper, business manager.

Y. M. M. I. A.

Officers of the Young Men's Mutual Improvement associations: Joseph F. Smith, general superintendent; Heber J. Grant, Brigham H. Roberts, assistants; Thomas Hull, secretary and treasurer; Evan Stephens, music director.

Aids—Francis M. Lyman, John Henry Smith, Matthias F. Cowley, Abraham O. Woodruff, J. Golden Kimball, Junius F. Wells, Milton H. Hardy, Rodney C. Badger, George H. Brimhall, Edward H. Anderson, Douglas M. Todd, Thomas Hull, Nephi L. Morris, Willard Done, Le Roi C. Snow, Frank Y. Taylor, Rudger Clawson, Rulon S. Wells, Joseph W. McMurrin, Reed Smoot, Bryant S. Hinckley, Moses W. Taylor, Brigham F. Grant, Henry S. Tanner, Hyrum M. Smith, William B. Dougall, Joseph F. Smith, Jr., Ovando C. Beebe, Lewis T. Cannon.

Y. L. M. I. A.

Officers of the Young Ladies' Mutual Improvement associations—Elmina S. Taylor, president; Maria Y. Dougall, first counselor; Martha H. Tingey, second counselor; Ann M. Cannon, secretary and treasurer; Mae T. Nystrom, corresponding secretary; Joan Campbell, recording secretary.

Aids—Adella W. Eardley, Sarah Eddington, Agnes Campbell, Lillie T. Freeze, Susa Young Gates, Minnie J. Snow, May B. Talmage, Emma Goddard, Rose W. Bennett, Alice K. Smith, Elizabeth C. McCune, Ruth M. Fox, Julia M. Brixen, Helen W. Woodruff, Augusta W. Grant, Mary A. Freeze.

Alice C. Tuddenham, choir leader; Mattie Read, organist; Lizzie Thomas, assistant organist.

PRIMARY BOARD.

Members of the general board of Primary associations—Louie B. Felt, president; Lillie T. Freeze, first counselor; Josephine R. West, second counselor; May Anderson, secretary and treasurer; Olive L. Derbidge; assistant secretary; Euphemia I. Burnham, recording secretary.

Aids—Aurelia S. Rogers, L. Lulu Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Edna L. Smith, Eliza Slade Bennion, Fanny Woolley, Josephine G. Smith, Ida B. Smith.

RELIGION CLASS BOARD.

Members of Religion Class Board—Anthon H. Lund, general superintendent; Rudger Clawson, first assistant general superintendent; Joseph M. Tanner, second assistant general superintendent; L. John Nuttall, general secretary; John M. Mills, Henry Peterson, Horace Cummings, Joseph W. Summerhays, Matthias F. Cowley, Hyrum M. Smith, Rulon S. Wells, Joseph W. McMurrin, Louis A. Kelsch, John H. Evans.

Board of Examiners of Church schools—Joseph M. Tanner, Benjamin Cluff, Jr., George H. Brimhall, Joshua H. Paul, James Linford. Joseph M. Tanner, general superintendent of Church schools.

EUROPEAN MISSION.

Elder Heber J. Grant to succeed Elder Francis M. Lyman as president of the European mission.

All the voting was unanimously in the affirmative.

PRESIDENT JOSEPH F. SMITH

made some closing remarks. If there was anything that he regretted it was that there was not sufficient time to hear from more of the brethren. The time had been well used by those who had spoken. He hoped that what had been said would be sanctified to the good of the Saints everywhere. He urged the brethren of the Priesthood to be so filled with the Holy Spirit as to know the mind and will of God under all circumstances. And when we do find this out, let us do what is required of us, whether or not it harmonizes with the opinions of others. He said that he knew as well as he knew that he lived that this is the Church of Christ. This is not the Church of men. It was He who laid the foundation of it, and instructed the boy Joseph how to build it. All blessings, callings, and authority come under the Melchisedek Priesthood, and no office embraced in it is greater than the Priesthood, or can give any honor or power to it. The brethren should get this idea thoroughly in mind, then there would be no room for misunderstanding as to which of any two offices takes the precedence. No office of Apostle, President, or High Priest is greater than the Priesthood. There is in fact no authority that is not derived from the Melchisedek Priesthood. The Aaronic Priesthood is but an appendage to this Priesthood, as indeed are all the offices thereof.

He believed that the authorities are doing their utmost. The books of the Church were never in such a good condition as they are to-day. Not a dollar of the tithing is spent for any other purpose than that which is legitimate and true. The people are doing better in the direction of paying tithing than in any other year, with a single exception, which was exceptionally prosperous. It would not be long, if the Saints continued in this line, before the Church would owe no one. He wanted to see the day when this would be the case. He declared that he had two good, staunch men to support him in Church economy. They were endeavoring to make the finances of the Church go as far as possible.

He spoke of the completion of the *Deseret News* building and the annex, which, he said, would stand as a monument for years to come. And what is more, these buildings are fully paid for. The Church was now endeavoring to erect a hospital where the sick among the Saints can be attended to in a

place where the authority of the Church is recognized. He assured the sisters of the Relief society, who had contributed to the erection of a woman's building, that their efforts were not in vain. He said that a memorial building to the name of the Prophet Joseph would be erected as soon as the Church debts were paid.

President Smith declared that he felt well over the prosperity of the work. He saw everywhere unmistakable evidence of God's approval and blessing, and evidences of advancement. He felt sure that God would continue to bless His people.

"Peace be unto you," he said in conclusion, "upon your homes and all that is yours that they may prove your advancement in this life and your exaltation in the life to come. God deliver us from the traps that are set for our feet, and make us secure against the attacks of the adversary."

The choir and congregation sang: "The Spirit of God like a fire is burning!" By request, President Smith pronounced the benediction.

The conference then adjourned for six months.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XI. ISRAEL'S FIRST TITHE.

THUS far we have traced the custom of tithe-giving throughout the ancient world, and have argued from the universality of the observance, that there was probably some primitive law which enjoined it. What that law was, who enjoined it, or when, neither secular literature nor ancient monuments inform us; nor does the book of Genesis make these points clear to demonstration.

But when we come to other books of the Pentateuch, we are brought face to face with written laws which distinctly deal with tithe-giving, not indeed as a new institution, but as regulated and adapted to a new form of government on which was based the Jewish polity.

Thus we read in Leviticus:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will redeem aught of his tithe, he shall add unto it the fifth part thereof. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and that for which it is changed, shall be holy; it shall not be redeemed."

From this passage we seem to learn:

That a tenth of the produce of the land, whether of seed or fruit, was claimed by God, and was to be regarded as holy (or set apart) for Him.

That if the offerer wished to retain this tenth of seed or fruit, he might do so by paying what the priest regarded as its value, and adding thereto one fifth.

That every tenth calf and lamb also (that is, increase of the herd or flock) was to be set apart for Jehovah.

That this form of animal tithe might not be redeemed, nor the animals ex-

changed: but if any owner, notwithstanding, presumed to change a tithe animal, then, both the tithe animal and that for which it was exchanged were to be forfeited and set apart for Jehovah.

The manner of tithing, as described by Maimonides, was this; "He [the owner] gathers all the lambs and all the calves into a field, and makes a little door to it, so that two cannot go out at once; and he places their dams without, and they bleat, so that the lambs hear their voice, and go out of the fold to meet them, as it is said, *whatsoever passeth under the rod*: for it must pass of itself, and not be brought out by his hand; and when they go out of the fold, one after another, he begins and counts them with the rod, one, two, three, four, five, six, seven, eight, nine, and the tenth that goes out, whether male or female, whether perfect or blemished, he marks it with a red mark, and says, 'This is the tithe.'"

From the book of Numbers we learn that the tithe just mentioned, though claimed by Jehovah Himself, was given by Him to the Levites; thus: "And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting. And henceforth the children of Israel shall not come nigh the tent of meeting, lest they bear sin, and die. But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity: it shall be a statute forever throughout your generations, and among the children of Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites for an inheritance."

Hence this first, or Lord's, tithe is known also as the Levites' tithe, concerning which it may be convenient here to notice:

That from this tithing, no produce of land, or increase of herd or flock, is excepted.

That the offerer had no voice in its disposal.

That though called a heave offering, the offerer did not receive any of his gift back again.

That this tithe was not an amount that might be diminished, or an alms that the owner might offer or not as he pleased, but a divine claim, the withholding of which was regarded by God as dishonesty.

It may further be noted, concerning this first tithe, that the Levites to whom it was given by God, were required by Him to offer a tenth of what they received as a heave offering to Jehovah, and to give it to Aaron the priest. "When ye take of the children of Israel the tithe which I have given you from them for your inheritance, then ye shall offer up a heave offering of it for the Lord, a tithe of the tithe. And your heave offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. Thus ye shall also offer a heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and thereof ye shall give the Lord's heave offering to Aaron the priest."

So much then for the first tithe. We shall proceed next to the second or festival tithe.

"THE fear of the Lord is the beginning of wisdom" (Prov. ix: 10).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 19, 1903.

EDITORIAL.

TIME FOR LAYING ON OF HANDS.

In the regeneration of every responsible soul that partakes of the Lord's saving grace, two outward ordinances are necessary. The repentant believer, yielding himself to divine authority, emerges dripping from the watery grave, freed from the burden of his sins and washed from the uncleanliness of transgression. The suffering that he must have undergone for his offenses is assumed by the Savior, who in His own person endured pain sufficient to pay for the sins of the whole world, though in this life, at least, only a few accept His grace.

But though forgiven for sins, the one baptized comes up again into a sinful world and retains within himself weaknesses and tendencies to transgress. Though baptism saves us, as Peter says, it does not put away the filth of the flesh. Our flesh is still weak though our spirits are willing. The Lord, who desires our complete salvation, has prepared a way for us to gain strength. The second part of the new birth brings the Holy Ghost, the Comforter, who teaches us wisdom and persuades us, if we will listen, to do right. Just how the Holy Ghost comes to the soul and begins His ministrations is yet a mystery, but that He does come, giving testimony and strength, we know. We are also acquainted with the method by which this gift is conferred. A servant of the Lord with authority to do the work brings about the blessed union of the human spirit with the Spirit of God. Laying his hands upon the head of the one baptized, he confirms the person a member of the Church of Jesus Christ of Latter-day Saints and says, "Receive ye the Holy Ghost." All this is done in the name of our Lord and Savior. With this ordinance the new birth is completed; the water without the Spirit or the Spirit without the water is not enough.

There have been cases where the laying on of hands has been delayed for a considerable time after baptism, but from the intimate association of the two ordinances it is manifest that the least possible interval is desirable. In the early history of the Church in both this and the former dispensation men who held only the Aaronic Priesthood were sent out to proclaim the Gospel. John the Baptist and doubtless Philip were such, and the first mission of the late Wilford Woodruff was begun as a Priest. In such cases converts could be baptized, but as it required mightier authority to confer the Holy Ghost, the converts had to wait for some one else to bring them this gift. This was

the case also when Joseph Smith and Oliver Cowdery were ordained under the hands of John the Baptist in the spring of 1829. The young men baptized each other, but they did not lay on hands until they had received higher authority from heaven through the ministration of Peter, James and John.

These were, however, very exceptional cases. At the present time an Elder always baptizes or directs a Priest to perform the ordinance, and there is no reason why the laying on of hands should not follow immediately. Confirmation must be performed, or the work is left only half done, the new birth is not completed, the full testimony has not been received. If the laying on of hands is delayed unnecessarily, many things may happen to prevent it being performed at all. Besides this, the time of baptism is usually a time of trial as well as of great joy. It is necessary that the power from on high come to endue with strength and wisdom those who have taken the important step, contrary in many cases to the wish of relatives and friends. Converts should receive the laying on of hands also before they partake of the sacrament of the Lord's supper.

There has been a tendency in some parts of the mission to delay this important ordinance until some time when a large gathering could be held and strangers invited to see it performed. There are two reasons why this should not be done. The regeneration should not be interrupted by the delay, and this ordinance is too sacred to be used for the gratification of idle curiosity. Baptisms, confirmations, administration to the sick and such holy work are not to be performed before the world, but before the Saints. There may be those who are with us in spirit, investigators and friends, and the relatives of the person receiving the blessing, but the general public should not be witnesses. By far the largest number of baptisms performed are followed by the laying on of hands at the water's edge. It was here that the Father sent down the Holy Ghost in the form of a dove to rest upon His Only Begotten Son. And this indeed is a very suitable place. In some cases the baptism is performed on Saturday, and the confirmation in the sacrament meeting of the Saints on Sunday, but long delays are unnecessary and should be avoided.

PROGRESS IN CHRISTIANIA.

In *Dagbladet* of November 8th, appears a two column article on "Conditions in Utah," by President John A. Hendrickson of the Christiania conference. It is full of interesting information concerning the home of the Saints and their missionary work abroad. This article with others which have appeared lately in the Christiania papers has drawn attention to the Saints, and at the services held Sunday evening, November 8th, six hundred people, fifty of whom had to stand, listened attentively from 7 o'clock till 9:25. Among the speakers was Miss Johanna Moen from Salt Lake City, who is visiting her native land. When the young lady was introduced, many in the audience gazed on her with great surprise; for, alas, in that enlightened land as well as elsewhere, there are some left who believe that after reaching Utah no one can escape. After the close of the meeting many Gospel conversations were held in different parts of the hall, and many books loaned by young local Saints who were stationed there to do the work. President Hendrickson says

that there were in attendance preachers, editors, reporters, Salvation Army captains and lieutenants, doctors and rich and poor. Most important of all, the quiet, peaceful influence of the Holy Spirit was manifest.

J. J. C.

We are sure the readers of the Star will peruse with much interest the poem of Joaquin Miller in the *San Francisco Bulletin*. The author of the Roundelay, whose true name by the way is Cincinnatus Hiner Miller is a popular American poet.

An enjoyable district meeting was held at Doncaster, Sheffield conference, Sunday, November 15th, at 2:30 and 6:30 p.m., under the direction of President Franklin H. Wyatt. Quite seventy people were present, most of whom were non-members. An excellent spirit prevailed, and much good was done. At the 2:30 service the Doncaster district was organized into a branch with Elder John W. Gailey as president. A Sunday school was also organized with Lewis L. Demay, superintendent.

Arrivals.—The following Elders arrived in Liverpool ex s.s. *Mayflower*, Saturday, November 14th, 1903. For Great Britain—John Evans, Brigham City; Frank W. Brazier and William W. Phelps, Salt Lake City. For Scandinavia—Ezra A. Valentine, Brigham City; Hans L. Rasmussen, Spring City; Hans B. Neilsen, Hyrum. For Germany—William A. Wright, Ogden.

The following Elders arrived in Liverpool, ex s.s. *Cambroman*, Sunday November 15th, 1903. For Great Britain—Ira J. Boyce, Granite; William C. Randall and John S. Colbert, Salt Lake City; Joseph A. Wagstaff, Union; John S. Boyer, Jr., Springville. For Scandinavia—Elmer Johnson, Salt Lake City; Carl J. Lundgren, Lund, Idaho; Peter M. Peterson, Holden. For Germany—John H. Kroencke, Yost. For Switzerland—Harmon Gubler, Jr., Santa Clara.

Appointments.—Elder Heber J. Burgon has been appointed to succeed Elder Robert Wills in the presidency of the Irish conference.

The Elders who arrived in Liverpool for Great Britain November 14th and 15th, 1903, have been assigned to labor as follows: John Evans, Sheffield; Frank W. Brazier and William W. Phelps, Birmingham; Ira J. Boyce, Norwich; William C. Randall, Grimsby; Joseph A. Wagstaff, Liverpool; John S. Colbert and John S. Boyer, Jr., Ireland.

Release.—Elder John H. Cooper of the East India mission has been honorably released to return home per s.s. *Romanic*, November 19th, 1903.

Transfers.—Elder Robert Wills of the Irish conference has been transferred to the Birmingham conference, Elder George W. Willis, Jr., of the Irish conference to the London conference.

The Birmingham conference will be held at Handsworth Assembly Rooms, Wretham Road, Birmingham, on Sunday, November 29, 1903. The services

will begin at 10:30 a.m., 2:30 and 6 p.m. All are cordially invited to attend. Saturday evening, November 28th, an entertainment will be given, commencing at 7:30. Besides a good musical program, an illustrated lecture will be given by Mr. Tylar. His subject will be, "The rambles of a green hand in a green land."

BREVITIES.

HOUNDS INCREASING.

Fox hunting, the popular British sport, is on the increase. A larger number of riders take part than formerly and more packs of hounds are being kept. In the United Kingdom and Ireland four hundred and nineteen packs will hunt this season, two hundred and four of these being fox hounds. Last year the total number was four hundred.

WHO'S WHO?

A book has been published recently under the title, "Who's who in America," and in it are given the names of 14,443 citizens of the United States who have achieved fame. Of these 1,239 are women. The average age of the men is 53.38 years. Nearly a third of the women refused to give their age, married and unmarried being equally reticent in this matter; but of those who furnished the desired information the average age was 50.57 years. Of the great men only one in thirty is a bachelor, while of the women one in three is an old maid. Of the total number 568 have been married two, three or four times.

CONVICT SLAVES.

In Georgia convicts are hired out to contractors. Recently an auction was held at which the average paid for each of the 1,500 convicts for a year's service was £46 4s. They were taken in gangs of fifty to five hundred men to work in mines, brickyards, lumber camps and on farms. During the term of the lease they are practically slaves to the contractors.

THE IRISH CONFERENCE.

THE semi-annual Irish conference was held in the Whitehall Buildings, Ann Street, Belfast, Sunday, November 15th, 1903, services at 10:30 a.m., 2:30 and 6:30 p.m., President Robert Wills presiding. There were present of the ministry, President Francis M. Lyman, and the following Elders of the Irish conference: George A. Purrington, George W. Willis, Heber J. Burgon, Edwin Cox, John W. Holden, John A. Leishman, George W. Tolley, Myron E. Wade, Jedediah M. Grant, Edward M. Rowe, Robert H. Moyes and Alonzo J. Marchant.

After opening exercises in the morning service, the sacrament was administered by Elders Cox and Moyes. President Wills welcomed all present, and expressed his pleasure in meeting in a conference capacity. The general authorities, also the local, were presented, and were unanimously sustained. The statistical report for the past six months was read, and showed the

following average per Elder per month. Tracts, 583; books, 12; conversations, 21; houses visited, 135.

President Lyman was the speaker at the morning service. He hoped that we were all in harmony one with another. We must be one or we are not the Lord's people. Order is brought about only by obedience.

After opening exercises in the afternoon, Elders Purrington, Holden and Rowe spoke. Elder Purrington said that there is only one Gospel. God is not the author of confusion. He then explained the foundation of the true Gospel. Elder Holden bore testimony to the Gospel, and earnestly invited all to search for themselves, and investigate our teaching. Elder Rowe spoke on persecution, dwelling chiefly on the early persecutions of the Saints. Sister Maggie Wood rendered the solo, "An angel from on high." President Lyman occupied the remainder of the time, speaking in his usual mild but impressive manner on the principles of the Gospel.

At the evening meeting Elder Leishman spoke of our beliefs as different from those of other denominations in many principles of the Gospel. Elder Burgon said that there were many temptations, especially to the young people. Elder Tolley exhorted all to yield obedience to the Gospel. President Lyman read from Acts ii: 38. If people were to ask an Elder of the Latter-day Saints what they must do to be saved, he would tell them the same as Peter did on the day of Pentecost. He then spoke on the authenticity of the Bible and the Book of Mormon.

Much credit is due to the Saints and some of the Elders for the excellent refreshments which were served during the day. There were in attendance 75 persons in the morning, 120 in the afternoon, and 230 in the evening.

Priesthood meeting was held Monday morning at 9:30 a.m. Reports were given in by the Elders, to which President Lyman expressed satisfaction. A social party was held in the evening in the Whitehall Buildings.

JOHN W. HOLDEN, Clerk of Conference.

A ROUNDELAY OF SALT LAKE.

BY JOAQUIN MILLER, IN THE SAN FRANCISCO "BULLETIN."

WHEN President Roosevelt was on his western trip last summer the various cities he visited endeavored each to out-do the other in the nature of the welcome extended the distinguished guest. The women of Salt Lake City seemed to extend the most unique welcome; in that city they greeted the chief with thousands of babes in their arms. The pink-faced infants cooed a welcome at Mr. Roosevelt that filled his big heart with joy, and doubtless if he were to have been called upon to decide as to the city to which belonged the honor for the most appreciated entertainment, he would have decided in favor of Salt Lake.

Mr. Roosevelt's expressed regret, in an address delivered some time previous, that the old-fashioned, prolific American mother was becoming a thing of the past, is said to have suggested to the Salt Lake women this unusual welcome to the President.

I.

Beneath our forty stars is she
The purest woman, sweetest, best,
Who loves her spouse most ardently
And rocks the cradle oftenest;
Whose home is filled, whose heart is fed
With halo of a baby's head.

II.

How pitiful that we must pay
And pension man for killing man,
While woman brings forth as she may,
Unpaid, unpensioned, as she can;
Gives life while man takes life away.
Gives life, gives love because she must.
How sad that we must pension, pay
Our tallest, bravest and our best
For killing brave men, east or west,
Until our race is in the dust,
As Greece is in the dust to-day;
A tomb of glory gone away.

III.

I say the mothers of strong men,
Strong men and merry men and tall,
Must build, must man the Spartan wall
And keep it stoutly manned as when
Greece won the world, nor recked at all.
I say that she must man the wall.
The wall of breasts, unshielded, bare,
The wall to do, the wall to dare,
The wall of men, or we must fall.
I say that she, strong limbed and fair,
Deserves the pay, the pension, care.

IV.

Of all brave, heartfelt welcomes found
Where flowers strew the fragrant ground
And rainbow banners fret the air
By city, hamlet, anywhere,
In Midland, Southland, Northland, West,
I reckon Utah's first and best.

V.

Not guns to greet the nation's chief,
Not trumpets blaring to the sun,
Not scars of glory and of grief,
Not thrice told tales of battles fought,
Not seas of flowers at his feet,
Not bold to glitter and to greet,
But Utah brought her babes, and brought
Not one babe fretted or afraid,
Not one that cried or wailed, not one.
Oh, what to this the booming gun?
Oh, what to this the loud parade?
Proud troop to troop poured manifold
In battle banners rampt with gold?

VI.

Just babies, babies, healthful, fair,
From where the Wasatch lion leaps,
From sunless snows, from desert deeps,
Just babies, babies, everywhere;
Just babes in arms, at mother's breast,
And robust boys with girls at play,
With pounding fists, too full to rest;
As chubby, fat, as fair as they.

VII.

Behold yon seas of alkali,
Of sand, of salt, of dried up seas,
Then shelter by these watered trees
And humbly dare to question why
These countless babes, these mothers, aye,
The maid in love, the lad at play,
All seem so gladsome, bright and gay?

VIII.

Who tented here, who brake the sod,
Subdued the Artemisia's strength
With patient Ruth at ready call?
Who faced the red man at arm's length
And she beside him first to fall,
And while he prayed the living God?
Who gat such babes as never man
Had looked upon since time began?
And why? Because the loving sire
Loved life and hated low desire;
He loved his babes, he loved his kind
By desert waste of mountain wind;
He watched his happy babes at play
The while he gloried, glad as they.

IX.

This John the Baptist, naked, lean,
Lorn, crying in the wilderness,
This half fanatic, Luther, Huss,
Whom we once mocked in his distress,
Stands better than the best of us;
Stands nearer Jesus, God, because
He loves His babes, obeys His laws—
Because his hands, his feet are clean;
Because he loves his hearth, his home,
And patient heaps the honeycomb.

X.

Behold yon million desert miles
With scarce a plow, with scant a tree,
Save where this desert garden smiles
And robust babes leap merrily!
Behold our boundless seas, as chare
Of sails as yonder peaks are bare!

XI.

Then give us babes, babes of your own,
My meddling congressmen and men
Of cloth, with great brains in the chin;
Glad babes like these to prow the seas,
Strong babes like these to plow or spin,
And let this Bedouin alone.
Yea, give us babes at home, where now
Ye hide and house on every street
Such things as 'twere a shame to meet—
Glad babes to build and guide the prow,
Possess the isles, protect and bear
The star-built banner here—or there!
Till then, hands off, my Pharisee,
And tend your own affairs, as they,
Of Utah tend their own to-day,
Lest from the mouths of babes ye be
Condemned and damned eternally!

THE GOSPEL NOT MERELY A CODE OF MORALS.

BY PRESIDENT JOSEPH F. SMITH, IN THE "JUVENILE INSTRUCTOR."

FROM remarks that sometimes fall from members of the Church, one is led to believe that they regard the Gospel of Jesus Christ simply from the standpoint of a code of morals. That if one lives an honest, upright life, that is all that the Gospel requires of him; that it is not necessary to observe the rites, ceremonies and ordinances of the Church; that the latter constitute a sort of religious trapping that has no substantial value in the plan of life and salvation. Such a position does not harmonize with the word of God given to this people, nor with the teachings of Christ in His day, nor is it in harmony with the universal instinct of man to worship God.

The instinct of worship is quite universal, and along with the desire to worship have always been found certain rites and ceremonies attending the efforts of the human family to worship, so that the ceremonies themselves are as inherent in human nature as the religious instinct itself. If we were to reason that man should worship God because He has planted in man an instinct to worship, then it would be equally true to say that man should use the proper rites and ceremonies, because the use of rites are as much an instinct as the desire to worship is itself. A religion, therefore, without rites and ceremonies is hardly conceivable, though in some of the Protestant denominations the rituals are very meager; and the farther these denominations have removed themselves from all ceremonies, the more they have discarded the authority and divinity of Jesus Christ, so that they have placed themselves almost without the pale of Christianity.

Jesus Himself attended to the ordinance of baptism; He instituted the sacrament of the Lord's supper and ordained its observance; and performed other rites which he thought essential to man's salvation. In the case of Nicodemus, He so emphasized baptism that He made the birth of water and the Spirit essential to man's salvation.

Besides the rites and ceremonies and the moral effect they and other means of worshiping God have upon the moral life of man, the Gospel is also a power in itself. It is a creative power which gives man not alone dominion in the world, but the power, if he can attain it by his faith, to ordain and create other worlds. On one occasion Jesus commended to the disciples the value of faith as a power when He told them that if they had faith as a grain of mustard, they could say unto the mountain, be thou removed and it should be done. It is true that our faith would be greatly weakened by acts of immorality, and it might be wholly destroyed by such acts; but faith and morality are not convertible terms. A moral life is one of the means by which we cultivate faith, but it is not the only means. We may not see any moral virtue in the ordinance of baptism, in the laying on of hands, or in any other rite or ceremony of the Church; but our obedience to these rites and ordinances may be quite as helpful in developing our faith as any act of charity we may perform. Faith is always a gift of God to man, which is obtained by obedience, as all other blessings are.

Our faith may manifest itself and be powerfully exemplified in our moral

conduct, but the more faith we possess the more likely we are to lead moral, God-fearing lives. That does not argue, however, that the sole purpose of religion is to develop what the world commonly understands to be an ideal code of morals. With us the authority and mission of Jesus Christ are of great importance independent of the moral precepts He taught, notwithstanding those precepts were embodied in His life. Our exaltation through Him means advancement to creative powers such as He Himself exercised in the creation of the world.

There are many people outside of the Christian faith whose morals may have just as high an ideal as the morals of Christian believers; and if morals constituted the sole reason for adopting the faith of Christ, such people might very reasonably say, we are as moral without Christianity as you are with it, and, therefore, reasonably excuse themselves from adopting the faith of the Master. Christianity, however, goes to the whole life of man, whom God made a physical, spiritual, and mental being; and man's highest possibilities in this life and in the life to come can be reached through, and only through, a belief in and practice of Christ's example and teachings. We may not always know why He observed certain ceremonies and ordinances to the exclusion of others, but if He found virtue and righteousness in their observance, what excuse can we have for their neglect?

The man or woman in this Church who desires to enrich his or her faith to the highest possible degree will desire to observe every rite and ordinance in the Church in conformity to the law of obedience to the will of God. In these things and through them, man gains a more perfect knowledge of God's purposes in the world. An enriched faith means an enlarged power, and though man may not have in this life an occasion to exercise all the powers that come to him through the enrichment of his faith, those powers may be exercised in their fullness in eternity if not in time. The man or woman, therefore, among the Latter-day Saints who does not see the necessity for the ordinances of the House of God, who does not respond to the requirements of the Gospel in all its rites and ordinances can have no proper conception of this great work which the Latter-day Saints have been called upon to perform in this age, nor can he or she enjoy the blessing that comes from the virtue of obedience to a higher law than that of man.

There is sometimes a tendency among speakers in the Church to emphasize a moral code set up by leading thinkers of the world as though it comprehended all of God's law or purpose in the world; and such speakers may become so one-sided that they see no virtue in their obedience to any command which God has given when that command does not carry with it something included in a moral code erected by the wisdom of man. This tendency is seen in the increase of late years of the desire to read commentaries and moral codes based upon the Scriptures rather than to read the Scriptures themselves. It is just as valuable in the cultivation of our faith to read an account of Christ's baptism and His institution of the sacrament as it is to read His Sermon on the Mount; for He has given us no reason to think that His ordinances are any less valuable than His precepts.

At the present time there is a strong tendency toward Roman Catholicism. The high ritualists in the Episcopal church imitate, in their rites and cere-

monies, the rituals of Roman Catholicism so closely that there is at present an agitation among Episcopalians to take the one remaining step between them and the Church at Rome, and acknowledge in that step the authority of the Pope. The gradual tendency among Protestants to deny the virtue of rites and ordinances in their mode of worship is bringing about a reaction in favor of ritualistic ceremonies like those so elaborately carried out in the Roman Catholic church. Those who observed the conciliatory and eulogistic tone of the Protestant press at the time of Pope Leo's death will have no difficulty in reaching the view that Protestantism, which is denying more and more the virtues of the rites and ordinances of the Gospel, is losing its hold upon the religious feelings of the people, who will, sooner or later, turn to Catholicism by millions to satisfy what is wanting in the Protestant churches.

If we were inclined to a criticism of the Roman Catholic church, we should say that in its rituals it was excessive. The Latter-day Saints will, therefore, observe, that the only proper balance in their worship of God will be found in the proper and just observance of both the precepts and the rites and ordinances taught and practiced by our Savior, and the one cannot be neglected without the loss of the other. It is expected of us that we will observe the whole law, for there is a moral virtue in every teaching and every example of our Savior, whether or not all His teachings and examples find a place in those codes of morals which men have instituted.

CURRENT EVENTS.

VISIT OF THE KING AND QUEEN OF ITALY.

Royal visits between friendly powers are a delightful means of strengthening the good will of the nations toward each other. King Edward, who is a great traveler, has done incalculable good, we believe, in his visits to Austria, Italy, France and other lands. From the visit of President Loubet, who though not royal stands at the head of a great nation, came the completion of the humane arbitration treaty between Great Britain and France. On Tuesday, November 17th, Emmanuel III. and his consort Queen Helena of Italy arrived in England to pay a return visit. It is in the nature of a personal visit and the Italian royal couple intended to spend only part of a day in London. The Italian and English press are led to speak in high terms of the cordial feelings existing between the peoples of the two countries as well as between the sovereigns.

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